

M-250 Tuesday Nov. 14, 1961
Played on Thursday December 7, 1961

John Marshall
Hilda & Robert Gardner
Bobbie Koffer
Eileen Wright
Don & Lita Harrison
Ruth Axelrod
John & Terry Owens

So, you'd better start asking questions because that is the only way to prevent me from starting.

QUESTION: (Terry Owens) I tried to follow your directions of last Tuesday this week. That was, as I understood it, to try to see what it is in relationships that binds me and that I could see this by changing the relationship. I prepared for this, as you directed, both in ...

ANSWER: Yes, it is much more like introducing a new note in a relationship.

QUESTION: I tried to prepare for this and I prepared very clearly and exactly what it was that I would do, in the evening and in the morning. And, at the appointed time, even though I had many, many moments of real consciousness, I saw that I did not have the kind of freedom that would allow me to do something a different way, to introduce something or to dissolve something. There was a certain fear and resistance and definately a bondage, even though I was awake. And I tried this for three days. And except for one little incident that I didn't prepare for but where I saw an opportunity, except for that one little point, I was unable to change anything, except perhaps my own state. And then I didn't continue trying because it seemed as though this was really beyond me.

ANSWER: Well, it was quite useful as far as it went. And, of course, you find out a variety of things when you try, as I say, to introduce a new note in a relationship. You already assume that because of that, because you have a thought that you want to introduce something new, that you will be already different. You realize even if one is conscious that there are so many things against it, that you don't stay that way. And to be able to continue consciousness for any kind of duration is tremendously difficult; a difficult task. So, one gets an idea that if I do this, then something else will logically follow. But it doesn't logically follow. It is not something that you start in motion and then because of its momentum it

lasts. It is constantly subject to a friction that immediately when you stop, it stops. And that's why this kind of a process is quite different from any other process because, and it is easy to explain, because if certain things take place on Earth and you are trying to introduce something that is not of this Earth, as long as you introduce that you can overcome it, the forces that act on you as coming from Earth and as soon as you stop doing that the forces of Earth will take over. Or putting it simply in terms of objectivity and subjectivity; if I try to become objective, I have against me all my subjectivity. When that desire to be objective or that attempt that I make to be awake, as soon as I stop that, I fall asleep. Automatically. I fall asleep. I can not help it. It requires this constant attention on my own part in order to overcome something that is also constantly distracting me. So there is nothing unusual in getting to the realization that you can not do it. But you have to understand that these kind of things ^{not} can be done just like that. And even introducing a new note once and then try for three days, that will not help me as yet. But you have to have a certain belief that when you try to do something that is on the road ~~to objectivity~~ towards consciousness. I wouldn't even call it consciousness because we really know very little about that. If I could for any length of time be conscious and during that period, remaining conscious, I could describe it, it would already be quite a different thing. But as soon as I start describing it, I am not conscious any more. I have lost it. So you can say, unless I have a great many times that I try, and because of that, such trials, such constant attempts of trying to wake up, that I then accumulate a certain form of energy which in the course of time, after quite some time, will help me to, let's say, to create momentum when I start it going. That will take qui

some time before I can think about it, how to do it. At the present time all we can do, and we will continue with that for quite a while, is to have a wish to do something different. And that I can do. I then must lose the hope that I can maintain the wish. But if I lose the wish, again I can have a new wish. And the satisfaction of trying to walk on this particular road towards more consciousness, is simply that I skip. I touch once in a while but it is not like sliding if that is a good comparison. I wish I could swim but that is impossible and all I do is touch the water lightly at certain times. The line is not at all a line. It is just a combination of certain points. But there is one thing about a combination of points, it gives me, by interpretation, a certain curve. That is, it can indicate for me the direction in which I go. You see, this question of putting dots on a certain graph and drawing a line through them; it is the assumption that actually the process takes place in accordance with that line. But it has then the possibility, when I see this, what we call extrapolation. That is, that I try to project certain things which are now actual into the future, hoping that the potential will become actual in accordance with what I extrapolate. And it is really this constant wish which keeps me going because I know that I am on the right road even though I have practical nothing to show for it. And I must continue with this, with this thing ~~again~~ ~~and again~~ all the time trying to introduce a new note, and when it fails a new note again and again, and to be tremendously patient, because that is the one thing I haven't got. I haven't got patience enough. I believe that my whole life is almost based on my ability to do and so forth. That is, that if I set out and say I'm going to walk from here to Columbia University and if I'm strong and healthy, of course if I set out, I'll get there sometime. But there is no assurance that if I want to go on the road of objectivity with everything that is subjective in me, that I even have enough material,

that I have even enough understanding, that I have no comforts, that I have nothing at all which I start out with. So instead of being a disappointment, it has to be something that I must realize that is all I can expect. And in that ^{expectation} realization, I don't fool myself. You see, I have to learn what ~~it~~ is at the present time, my value and then work in accordance with that value and do away with all kind of hopes for something else. It is the first rule. To become objective to oneself it means that I start to realize that what I am. Small as it may be, unable, not being sufficiently ... not having enough understanding about it. But maybe all there is, is the direction of an arrow indicating where I want to go. So again this week you try it. I'm sure many of us tried that same kind of suggestion I made last time, of trying to introduce something a little different, in a different relationship and what you will find out is you start out with the best of intentions and almost immediately the newness of the situation intrigues you and you're lost again. And still it is good because it is a little different from usual.

QUESTION: I didn't even get my ^{best} ~~best~~ in the situation.

ANSWER: Probably not, probably not. But it is all right. I wouldn't worry about it. But I would have the continued stimulus to try again and again and again. Gurdjieff says many times, "Time and time and time again, almost thousands of times, billions of times." It is only little dots. As many dots as there are ~~stars~~ stars. It is only when the stars finally could combine that maybe there ~~are~~ is a sun. But it will be a long time and in the meantime we live in hopes.

QUESTION: (Richard Wachtel) I would like to know what I could do about this ego of mine. It stands in my way.

ANSWER: It is pretty terrible sometimes, isn't it? You remember we talked

about it in the beginning when the ego was mostly in your head. It's still in your head partly. And, of course, it has to do with what one believes one is able to do. And that is based partly on past experience so that you come to conclusions that you can do certain things because you have done certain things, you have achieved or accomplished something, or that you have had enough courage that you say it doesn't matter what the obstacles are ~~or~~ you can overcome them. This is the one side. The other is: that one has an inflated idea of what belongs to one. And that, of course, comes closer to what is an ego. It is the assumption that I have something that I believe is my own and that that what is my own is entitled to be recognized by other people. It wouldn't matter if I had an ego when I'm all by myself. You can be just as egoistic as wish on an uninhabited island if you're all by yourself. So in the real sense of the word, it doesn't make much difference if you are egoistic. But as soon as you start to hurt others, it starts to bother you because there is something in you that is like a conscience that you know it isn't right. And still there is such a desire on your own part to ascertain, or for yourself to continue because you think you ought to. Now this includes many relationships and it always becomes noticeable to people you don't know very well who believe you can say you are conceited, and also the people who are close to you who are hurt. So you ask what to do about it and the ^{only} answer is not to do it. But to do it in small things. That what is your ego and what drives you, what is the driving force in you is, at the present time, pretty strong. When we talked a year ago about that what is egoistic in your mind, you thought that you knew it all. It simply had to be undone by showing to yourself that you really didn't know what you thought you knew. And that suggestions is always to find out for yourself by trying actually, is it so that that what I think or that what I believe I know, is it really something that I do know. And

by comparing it you came to the conclusion that not everything that you originally thought you had as knowledge was real knowledge, but something you have taken over from somewhere else. It can be done very easily, depending ^{entirely} how close one is to another person. If I am selfish, if I want my own way, if I believe that that what I want to do, I am entitled to, and it relates to people who are close to me, for instance I say my mother. My mother doesn't understand me because I am now growing up and I'm not only a young man but I have my own way to make in the world and now she is interfering with that. But I love her. How egoistic can I now get? How close can I stay to the idea that I want to do something for myself without hurting her. She has for me ~~real~~ ^{her} mother-love, the way she thinks I ought to grow up. And, of course, since she is another kind of generation, she doesn't know exactly how I feel about it because I am of the newer generation and therefore I know much more than she does. And it is really on that kind of a basis. If you believe that you know more than the other person you will hurt and be selfish. What is the solution? Try to realize what the other person is, what is good for the other person, and then what you can do for the other person. To accept what the other person says or wishes and then you try to conform to it. And you pray; you pray to that ~~other~~ person that if you ever make mistakes, that is, that your selfishness gets the better of you, that you can not handle it, to call your attention to it and say, "Remember your aim". What is love really? It is in that kind of a relationship where selfishness very often comes to the foreground. I wish for someone that state in which that person can grow in accordance with the understanding that I have regarding work. No other way. It doesn't mean that I want to give the other person ten million dollars when I have five or that I will divide the last liverwurst sandwich. I want to create a condition for the other person almost without being thanked for it. I want to do it

in such a way that logically the other person will grow there and I was instrumental in creating it. And if I have that kind of an aim, my selfishness goes out of the window. I don't really consider my selfishness any more. Because that what I wish to do, I ~~wish~~ to do for the other person because I love the other person. If I love my mother, I will do probably anything ^{I can} under the sun in order to show her in the last years of her life that she is still there and that it is nothing to me, after all, it doesn't mean this or that if I sacrifice certain things, and I know what I sacrifice. But the account that I make with my sacrifice is ~~with~~ my conscience and not with the other person. So this is the thing; get hold of yourself. You do what you can regarding whatever you understand and then you must do it. Even if for yourself you think the other person is wrong and you think that the other person is also selfish. That is none of your business. You want to get over your ~~own~~ selfishness. You have to try to understand the other person in whatever their wishes are. Whatever they are, right or wrong, you try to conform. You pray to God that you can conform and you even invoke the help of the devil in order to conform to that. That's the first proof that you can lick your own. Also that is a long road but if you are serious, you can do it. Start with one little thing and another and another. As I say, it has nothing to do with wisdom. It has to do with your own wish to be different in that respect and then if one really loves, that kind of love stick. But if your love remains selfish because of a satisfaction for yourself, almost regardless of what the other person wishes, what are you? A very poor specimen. So, work. At least try.

QUESTION: Can I have something in the way of a definite task?

ANSWER: The definite task is to have each day, regarding this particular person, whenever you have the impulse of doing something, three times you

don't do it. You have during the day, at least ten different impulses. Seven of them you can follow and three you can not.

QUESTION: Can I do more than three?

ANSWER: No, no. I don't think you can. You can try it, but I don't think you can. Three is enough but they must be, of course, worthwhile, you know. Not just a little bit of a good deed like a boy scout. It has to be more than that.

QUESTION: You mean like stopping a railroad train?

ANSWER: Yes, that's right. Or like holding up traffic on Lexington Avenue. Alright. Something worthwhile.

QUESTION: (Suzanne Smith) I had a much different experience than Terry, regarding trying to introduce something new into a relationship. I went home Tuesday night and I picked five people. I tried to analyze my relationship with them and then I tried to select something which would be new.

ANSWER: Where was this, at a social gathering?

QUESTION: No. After the meeting I went home and out of all the people I know (I was alone) I picked five.

ANSWER: Why five?

QUESTION I had remembered your saying five.

ANSWER: Oh, did I?

QUESTION: I don't know.

ANSWER: No, I doubt it. But anyhow, there were five.

QUESTION: Yes. I tried to select something new for the relationship with each of these five people. I had a good understanding that night that the reason that I was going to do this was that I was going to try~~ing~~ to be there when I did this. And that I was to be more awake and to put something

of myself into the relationship. The next morning I was very excited about this and it was obviously something now in my personality which had taken over. One of my people that I had selected was in the office. Normally I'm not very friendly to her and I really don't even like her very much. And I decided, regarding her, that I would ask her how she was. She is usually always talking about how ill she is and it usually bothers me. So, I decided I was going to go up to her and ask her, "How are you today?" Well, I did this and I carried on a very lengthy conversation with her about how she was. And the whole day I was fantastically social with everyone and whereas I started out just to be with her, I was towards everyone on the office. I made friends with them and even made a luncheon date. And really, for the whole week now, I've been very social and very friendly.

ANSWER: What a comedown that will be.

QUESTION: But I had a lot of accidental awakenings because I couldn't help but remember how it all started. And also what happened, is that this facet of my personality which, of course appears in my life from time to time, I have normally or usually looked at as better. And I see now that it's no different; that it's on the same plane with everything else. And that it is not anything more essential in me or anything else. It's just a facet of my personality. And for this reason I found it very useful.

ANSWER: Yes. It is very useful particularly if you are accidentally more reminded. But now you have to vary it again. You have to change it. After all, you are the boss.

QUESTION: I was never the boss.

ANSWER: But this is the thing. It is carrying you away. And what you call your personality simply took over and said, "That's a good idea". So, what one calls one's I has to be able to take and also to give back. So, it is rather difficult with this kind of a person who is always ill and when you ask, how are you, an

when next week, you don't, she will think you are a grouch.

QUESTION: I'll hurt her feelings. I've been so friendly.

ANSWER: That's why I say it will be a comedown. But, you know, quite seriously, you must change it. I would take one and with this one person I would change day by day; one day good, the other day not so good. The third day good again.

QUESTION: Do you mean friendly or not friendly?

Answer; Friendly or not friendly, talkative or not talkative, once you see them and then not see them at all, passing by them and seeing through them, seem as though you are very busy and then the next day tell them that ~~your~~ your sister had a little baby or something. It doesn't matter what. Do you see what I mean? You remain constantly changing regarding this person and all the time introducing new little elements.

QUESTION: I really don't think I can do that. I mean, I know I can't do that.

ANSWER: You can do it. You can do it, but only with one person. And take a person who is not so easily offended, you know, because you might get into trouble. That is not right because it is not worthwhile. But you can also do it with people you don't know. You know, on the street ... do you buy a newspaper?

QUESTION: Do you mean change my attitude?

ANSWER: Yes. Do you buy a newspaper? From some newspaper man? You don't have to start a conversation but say simply, "Good morning. Isn't it cold today?" Or with an elevator man if you have an elevator in the building. Or in the office maybe, with an office boy with whom you never talk, go out ^{the} to/water cooler and have a drink; when you have a cup of coffee you settle down with so and so if you can afford it. It all depends on what you can do within common sense. But I would like to see, if I do such an experiment, I would like to see myself doing a variety of different things in a different

way; here, there, stopping a little bit, doing this, going on the other side of the room, walking around the desk. All the time having a little ~~different attitude~~ bit of adventure of trying to come much closer to myself,

by seeing myself doing certain things that I usually don't do. And that will lead, since I have associated with that, with the idea of being awake, it will lead to being awake many times. And you find yourself in strange situations which you can not immediately classify or pigeonhole. And you

have to make the best way out of it, you know. And you may start certain things in a sentence and you can't finish it. Or, as you say, it may lead to lunch with, I hope not, a bore. It was alright. But quite unusual. And one thing you found out, that your attitude of being nice and sociable and so forth is just as mechanical as the rest. And it is only because of circumstances that it has never come to the foreground. Now you bring it to the foreground. You start now enlarging your total world, your world of experiences. You're not limiting. You are making much more of your life than you have done before. You see as much of it as you can and without giving it a particular value one way or another, since it is different, it will enable you to wake up many times because of that.

QUESTION: Well, I'm not necessarily anti-social.

ANSWER: No, no! I don't want to say that you are.

Question: Do you mean whatever way I think I am, I should try to change it?

ANSWER: Yes. Whatever it was that you thought you were or things which you have only be able to do on special occasions, you now make an everyday occurrence. It is not that you are unable to do it, only that you wait for certain occasions and then you show certain phases of yourself. It is what we usually do. We are not always the same you know. We are quite different with different people I remember I had divided Monday, Tuesday, Wednesday Thursday, a Friday and Saturday into different days and on certain days I was

one person and on others I was another. And I had it all lined up before I was married, that on certain days I wanted to see this kind of a girl and on the next day, I wanted to see another kind of a girl. With one person I would talk philosophy, and with another psychology, and the rest I would probably talk a little about how nice it was to take a walk. This is what I mean. It is to try to have yourself, as it were, in hand and not to fall into a pattern. And if you see that you are in a cliché, extract yourself from that. And introduce, because of that, because you see^{it}, a new note which is a little different, and which at the present time, when you try it, does not come easy, after a day or so, it is easy. Then you must change it back again. You see, there is no use getting rid of habits of one kind and stay with another habit.

QUESTION: Yes, except that I can't introduce it.

ANSWER: Yes you can.

QUESTION: My personality just in my ordinary self....

ANSWER: You have to do it with very small things. With very small things.

QUESTION: Like the man who sells the papers?

ANSWER: Yes. Or walk around the desk the other way.

QUESTION: Yes. Well, you suggested to me that I pick someone and that would have to be someone with whom I have practically no relationship.

ANSWER: Yes, that is right. It doesn't matter what you do as long as they are

. You see, you may change your whole day a little bit more, and let us say, it will be a little more flexible because you have tried with different people. But her's ~~her's~~ was of a different kind because it was very definite on one particular thing. But, the principle is the same. You become used to it. Then you change it back or do something else. And there are a variety of different things to choose from. And you can have one man one day, and a woman the next day, and the third a little

child and so forth. And all the time, as if, and this is what you do in the eveing before, anticipating something that you are going to do the next day. That kind of thing. This keeps you alive. It kills all cliches. It kills this terrible humdrum of routine existence. If you don't want to do it with people, do it with yourself in your own habits that you know. Don't always walk to the office. Sometimes take a taxi, sometimes don't have breakfast, sometimes walk the other way. Have you ever tried walking down the street backwards? You have?

QUESTION: Do you mean walk in the other direction?

ANSWER: No. Do you see what I mean? Okay. It is okay as long as you associate it with your aim. If your aim is there, you will not forget it. At certain times it becomes accidental and at other times it is really preconcieved and at other times it is, again, as if the accidental occurrences were created by you. One can have such a feeling about one's own life that you become less and less dependant on outside circumstances, that you are making your world and that the world is, then, created for you and produces at certain times, certain things which are quite unexpected. It is result but one has to be alive for it and one has to be as much awake as you can be. Continue for another week. Take only one person.

QUESTION: I take one person for a whole week and each day have a different attitude.

ANSWER: Do you think you can do that?

QUESTION: Well, if I pick someone with whom I have practically no relationship, I could.

ANSWER: So do it.

Ruthie, I know what you are going to say. As of today, you are released of your task. And for one whole week you can do as you please. Get to the office at ten minutes to ten, if you like, provided your boss doesn't object

Alright? No compunction whatsoever. You are a free bird. And at the end of the week, next time, you tell me how often you thought of work.

QUESTION: (Ruth Axelrod) Why don't you ask me now, how often I thought of work this last week?

ANSWER: It will be much more interesting to do it without a task.

QUESTION: Do what?

ANSWER: How often you think of work.

QUESTION: Well, that doesn't seem to have too much relationship to the task.

ANSWER: No. None. It had no relation to the task. If I asked you about last week, then it might have relationship to the task. Now you have no task at all. And I am quite sure that you will think of work as often as you had last week. But now that you don't have a task, you have to change the thought into actual work.

QUESTION: You know, Mr. Nyland, I don't understand that.

ANSWER: You don't understand. I get up in the morning.....

QUESTION: Because I was never, except for the first day and maybe the second a little, able to associate the idea of getting in at nine with the idea of waking up.

QUESTION: Not even after the three weeks? You remember, we changed the task for three weeks.

QUESTION: I had the task for three weeks before it was extended for three weeks.

ANSWER: It was extended for three weeks because for three days, you didn't do it.

QUESTION: Yes. But it was only the first and a little bit of the second day, at the very, very, beginning, that I was able to associate with that. That I was coming in as I was.

ANSWER: Are you sure?

QUESTION: Yes.

ANSWER: Too bad that I said that you don't have a task because now you should have the task again. But we'll change it. Whenever you think of work you associate now, work with it. When you think, your thought about work should now be converted into actual work.

QUESTION: But that's what I tried to do.

ANSWER: Good. So you do that as often as you can during the week.

QUESTION: But that's what I've been trying to do and that's the sole result.

ANSWER: Yes, but you don't have to be in on time at nine o'clock. And you tell me next week how often you actually did that.

QUESTION: How often I actually converted my thought?

ANSWER: Yes. You don't have to do it for any length of time. The conversion can take place and after it has been converted you have made an effort to convert a thought. So I am not interested in making any duration or insifying. I am interested in the conversion. Do you understand? Attempt to wake up. It is in order to clarify in your mind the difference between thinking about work and actually doing it.

QUESTION: That's clear in my mind Mr. Nyland.

ANSWER: Then you tell me how often it was one day, and another day, and the next day and the next day.

QUESTION: (Florence Cochrane) I had the valuable experience just recently of receiving a shock that I hadn't planned on. I have been trying to

ANSWER: Does one ever have a shock that you plan before?

QUESTION: Yes, if it's associated with something you've worked on or that you tried to be awake to.

ANSWER: A shock is a shock. It's a little unexpected, you know. But don't let's go into that now.

QUESTION: It was associated with something I've been trying to be aware of, which the feeling of my face, the feeling of tension and fatigue and discouragement. And I catch myself now. And I try to wake up when I feel this happening. But the thing that related to it that gave me a shock was that I had the occasion of having to have photographs taken which I never do. And I saw the proofs and...

ANSWER: That was a shock.

QUESTION: That was a shock.

ANSWER: How did you look?

QUESTION: Just plain worn out, tired, discouraged, tense.

ANSWER: Don'T you ever look in the mirror?

QUESTION: I evidently arrange my face before I look in.

ANSWER: Why didn't you arrange it when you had your photograph taken? Did someone take it unnoticed? Candid camera? How come? Why was it that way? You don't have that kind of a face usually.

QUESTION: The way I described?

ANSWER: No, I don't think so.

QUESTION: I do/^{not}when I'm reacting to something but when I'M left to myself thinking about things, that's when it happens.

ANSWER: Really?

QUESTION: You know I do.

ANSWER: Why do you let it happen, aprticularly when you know someone is taking yourpicture?

QUESTION: I evidently didn't know he was going to take it right at that moment.

ANSWER: Ah yes, then it was candid.

QUESTION: There were four proofs, one of which I managed to get the right expression on as much as I could under the circumstances and the other two were just pathetic.

ANSWER: Listen to Debra. She knows what you are talking about. Why do you worry, really?

QUESTION: Why do I worry?

ANSWER: Yes, it's not going to be published, is it?

QUESTION: Fortunately, I was able to use one for the purpose it needed to be used but it was a reminder to me that I wasn't doing too well.

ANSWER: Good. That's all you can say. Let it go. Why become too much identified with it? No particular reason.

QUESTION: I've been associating it with other things, other incidents these last two weeks which have made aware of what it is, of why my face is that way so much of the time. Last week I was involved with something that interested me intensely. Usually my work and much of my life is a big bore to me. And when I was doing this thing that I enjoyed doing, I had energy that I've never had before. I stopped worrying about all these petty health things that I'm usually concerned with.

ANSWER: Yes, I remember. And that is now over?

QUESTION: Well, no. I mean, I did myself some harm. My kidneys aren't yet good kidneys but nevertheless I was able to function quite well without thinking about it. I have to redo the harm I've done. The thing is that I could do these wrong things and because I was interested in what I was doing, I just overpowered them. The energy was there anyway because something interested me.

ANSWER: Then you are animated, full of life and there is no room for something else.

QUESTION: I completely, I forgot about all of ~~those~~ this... you know.

ANSWER: Apply the same principle. I am worried about certain things, you know, or I suffer or feel sorry for myself or I have that kind of a face. Now I become interested in trying to wake up. All these things disappear,

because they can not exist at the same time. And since one receives my attention, the other one gradually wilts. So, all you can get out of the proofs is simply to say, "Well, my heavens, I'm glad it isn't published." So, introduce animation but for the sake of something you really want or why that it is that it could become your own. And that that what is the proof of your face, how it looks, is not at all necessary. Get rid of the idea that that is really you. It isn't. Do you understand what I mean?

QUESTION: Yes, yes.

ANSWER: It's that kind of a body which simply happens to be, but it is not you. What is a person, what he speaks, words, what is his face, the way it outlines? At most it is a body. But what is it that makes a person tick. It is quite a different thing. It ^{can} ~~may~~ be inner voice, it can be through the eyes. It can be in a certain activity. It can be even in a feeling or in a thought process. But certainly when one talks about life, and animation and the possibility of putting something real in this horrible creature, which if I let it go, will simply flop down and have no particular form. Then I see that it is possible for me to change something in myself if I make an effort. Now to make an effort is related to the possibility, not only of being alive in what I am, but trying to become more alive towards further understanding. Then there is an aim which is much further away than just ~~something~~ temporarily becoming futile.

QUESTION: This was the interesting thing. And utilizing what I should be more ideally myself in ordinary life it brought me closer to wanting to work which has been drifting very badly. It brought me back.

ANSWER: Good. Introduce it again, and again and again. And maybe you put one of those darling little proofs right above your dressing table, as a little reminder, for three weeks. Then you can take it down. Alright? You will be reminded, I am sure.

QUESTION: (Barney Rippes) We are all familiar with the strange... with things that go through us all the time wherever we are and almost at every point (?). And you have often said that this is of Earth and talk about the law of gravity. And that's the way things are (?). I've thought many times, that this has been a considerable help to everybody, I know, in coping with this sort of thing and holding on to oneself. Yet we know that Earth itself, mother nature lots of times has an influence on us and on other people. The experience of other people I'm well aware of ~~with experience~~ where the effect is different. This kind of thing of thing is cut off from one who is, let's say, in the mountains or with nature, beautiful scenery or things like that. And it seems that Earth can have another effect on one which is almost something like becoming aware of oneself. We feel something different from what we usually feel. What I would like to say in this regard is,...

ANSWER: I think I understand what you mean. It seems contradictory, doesn't it?

QUESTION: It seems contradictory and, of late, these things, like everyone else says, in all fairness, these things going on and instead of having the attitude towards them that I used to have, as to ^{Earth} ~~things~~ going on without my participating in ~~them~~ or anything, it just goes. It just seems to be that way. I have the feeling that really Earth has nothing to do with this. It is not necessary to Earth. Perhaps Earth doesn't want it or need it and perhaps it would even like something else, getting along much better without it. But there is more precisely something in us that if we were suspended in space without Earth anywhere, the same thing would be going on. And this way, the old way of looking at it, having that attitude in (?).... ~~yes~~ the law of gravity, etc., yet, (?). There is something much more deeper that is involved and something much more personal. And perhaps, if one could have some understanding of what it was, and then

having this attitude about all of this, on this basis, we would be much closer and much further in his work, ~~to~~ and much closer to the way things really and actually are. .

ANSWER: I think you have to understand a few things in that connection because otherwise it will always remain a puzzle. And it is something that is rather difficult because it brings up, in it's background, many more questions if I believe it. In the first place, a man, if he were a machine, never would want to wake up. Because a machine is not interested in that kind of a state. A machine is satisfied and does not know any more than it's own mechanicalness. When a man starts to talk about the possibility of waking up out of his sleep, there is something in man that starts that. And for lack of a better word, we simply call it, that what is more essential in him and sometimes we say it is magnetic. Magnetic is not a good word. It is probably that what is more intense reality of that man, which, at certain times/^{wishes} to become more known or has in ~~itself~~ itself the possibility of further growth if it only were in a condition where it could grow. So, with that as a starting point, there are certain things in man and in his ordinary life, which are primarily, although very small, not of this Earth because the conditions of Earth require ~~am~~ a man simply to fulfill his ordinary functions in ordinary life, and to eat, drink, and sleep and die at the proper time and then be simply, during his lifetime has helped to stay and maintain the Universe as far as Earth is concerned in relation to, on one hand the planets and the sun, and the other in relation to the moon. But, the fact that man has a mind and he has also something that is inspiration which probably comes from his heart more as a feeling, that the possibility that something else is alive for him and as he could grow, or evolve in that direction, simply means that he can lead a dual life. One life being; satisfying the requirements of Earth and the other being: the

possibility of further evolving by using whatever he understands of this Earth's conditions for the purpose of further growth. Now, there are certain events in life which are almost, as they say, contradictory. And it is always a puzzle to know from the standpoint of consciousness, from the standpoint of the ideas of Gurdjieff, what happens to ^aman who is honestly and sincerely effected by a certain form of art or even a performer, or an artist himself, or a research man, or a person who is a good philosopher, or even an extremely skillful surgeon? All of these things in our life, I wouldn't say they are common occurrences but they do occur. And they are apparently of a very high level of accomplishment either in the mental direction or in an ordinary emotional direction, or sometimes a person may excel in his physical center. And it is idiotic to say that such people unfortunately, having never met Gurdjieff or known his ideas, are all doomed because they will never reach the kingdom of heaven. Actually it is idiotic. You can not simply assume that a man like Einstein or someone like Michelangelo who never heard of Gurdjieff, simply would never be able to become conscious or ever had any conscious moments. One must assume that they have had conscious moments. The only difficulty is this: that if I assume that, have they had at such a moment the possibility of further growth or not? And that leads to this particular question; ~~There is~~ ^{There is} something that is comparable to unity if the aim of a conscious man is to become one, to ~~be~~ be an entity. That is, as if in the ordinary functional ~~scale~~ ^{scale} of his existence, at the time when he could become one, that ~~his~~ ^{his} functions are united and ~~then~~ then he is something that he was not before, ~~that~~ of a different kind of quality with the possibility of further development in the direction of a new scale. It is as if the Do of a musical octave is struck and fulfilled its octave up to the next Do. At that point, if it returns to its original Do it has no life and it has reached a dead end. If

on the other hand, at the second Do it still has vitality for further continuation it could then describe the second Do and the second octave. In life there are possibilities of unity. There are possibilities in which one can recognize certain possibilities for oneself as if one is at the point where you can see the ^{reflections} ~~reflexes~~ of the possibilities without actually being ~~seeing~~ there. Many times I have said, that if I am at Do, Re, Mi, at the state of Mi, that is, in a condition in which I wish to cross over Fa, I see then Sol. But I do not reach it since I do not know how to create the conditions which will create for me an outside shock to help me to overbridge that bridge. And it is, very often, as if Beelzebub talking to Hassein says, "And we are now approaching and seeing the reflections and the lights of Karatas." It is the ability of a person to project himself so far in the future that in his imagination he already lives as if he is already there. And then ~~hexkxxx~~ is, during that period of living like that, subject to different kinds of laws. The difficulty, however, is this that if I experience these moments which I call 'moments which I will never forget'; it is a moment at which, for some reason or other, my circumstances over which I have no control, I become, at that moment, one. It is in the presence of danger, in the presence of certain things which I don't understand, in the presence of great difficulty, in the presence of great joy, in the presence of nature in its most magnificent form where I feel like a small child, or it is, let's say, in contemplating the heavens and seeing how little I am regarding all the possibilities of all the constellations. A variety of things where I have to admit how small I am in the presence of something that apparently is accomplished, either by man or by nature, and becomes available to me even if I am an ordinary human being. At such a time, I have towards that kind of experience, exactly the same kind of

~~another~~ realization of oneness and I am, at that moment, in touch with the possibility of my consciousness. It is identical. That is, that experience is absolutely the same, that I reach a form of consciousness which is comparable to the state of consciousness I could reach if I make an effort to wake up and work on myself. The only difference is this: that in the beginning when I am on Earth and I have such experiences, they end there. And after a little minute, I return back again to my original state of ordinary consciousness and all I have left is the memory. In the second form of consciousness which is ^{a result of} an effort on myself to try to wake up, I reach the next Do ~~which is~~ with a vitality of continuation on its Do, Re, Mi of the second stage. That is, the comparison of the first one I call 'a stepping, ^{or} ~~reaching~~ a static condition of unity.' The second one, I call, 'a reaching of a dynamic condition of unity'. In this dynamic condition, I can return to me proper functions on Earth. That is, I have the choice to return and to go back again to Do. Or, to say it in other words, I have the ~~same~~ choice to be conscious, manifest in a certain form and return to Heaven whenever I wish. Or, I can manifest on Earth and, at the same time, remain manifesting in that what is my real life. This is the difference. And therefore, one can never say that for such a person too bad that they ~~have~~ have never met Gurdjieff, because they have met the ideas in some other form. What they then did with it, is another question. And there is a possibility, that if they have had many of such moments of this accidental reaching of consciousness that they, then, because of that, ~~can~~ change. This is what takes place with an Obyavatel. He is, at certain times, in such a state that he is completely Man. And because, and on account of his rate of ability as an artisan, he has acquired something in himself that, even if can't communicate it to ~~some~~ someone else, is sufficient for his life. And, by means of that, he has made something in his life that is much more permanent than an ordinary human being. So, one can classify this on the same

kind of basis. But when it comes to the point of either continuing in the direction in which you have seen the possibilities for yourself and being able to communicate that what you have received to others, that is another question. And I am afraid that they are much more comparable to an angel who is conscious but who never knows what it is to be a human being, and a conscious human being who has worked for the possibility of becoming conscious. ~~And~~ An angel can not help; he can only be. A conscious man can help and be, at the same time. So whatever the experience is that you have had in ordinary life of that kind of magnificence, is ~~xxx~~ in itself, not only worthwhile, but is a taste of the possibility for yourself. And, I am, regarding them, such moments, I am dependant upon accident. I have to wait until it comes, and it does come, and it comes in every person's life, but it does not come when I wish. And the only possibility of making that what I wish, is by work. Work in the sense ~~of~~ as we know it; work in the sense of working on oneself. Because that is the possibility of objectivity in the midst of ~~an~~ a subjective world. Does that answer what you had in mind?

QUESTION: I'm not sure. I understand the difference between the two. But what I was trying to say, to reach, was a different attitude towards all the stuff which is always going on and which, as I said, you put always in a certain way; as belong to Earth, as of Earth, the law of gravity and so on. And I thought I mentioned these other, what seem like, contradictions or exceptions, and show that it doesn't necessarily have to be so. My feeling is that these things, even when one works, these things when one employs this system of Ouspensky, that these things... I wonder if they necessarily have to be looked at that way. I know that it has been a help in the past but it seems to me that there's something more than that involved. That it can't be looked at....

ANSWER: Maybe I don't understand you. Do you have another way of reaching the same thing?

QUESTION: No, not right now. But this seems kind of empty to me for some reason or other. Now, I feel there is another way

ANSWER: All you have to do is work and then see if you have that kind of experience that you know about. Otherwise you remain under the law of accident, waiting until that experience comes

QUESTION: Oh, I know it doesn't come. And I haven't been able to find it by any active role that I could....

ANSWER: If you have this desire then you have to work for it.

QUESTION: The feeling I have, is that no matter how hard I would work for this, on the basis of the way you put this now, the law of gravity of Earth, I would never reach it.

ANSWER: No, you won't. You will reach it by accident but then you can do nothing with it. The only way to reach it is to set out on the road of objectivity. You are trying to reach it through subjective means. You'll become an expert, but that's all. You'll never get above number three. You have to introduce something that is of a different kind of element, something that has much more freedom, and also is of a different kind of a density. And you can say it in many different ways if you like, but it has to be introduced as something which is not nature. Only then can you expect something unnatural. But you can have the glimpse of the possibility even in this life.

QUESTION: I go along with that but I still feel it has to be something different than anything I've

ANSWER: You work and then you will do something different. And you will also have that kind of an experience. When you have an experience you can then compare it with whatever experience you have had. If there is still

a discrepancy, you try to reach that experience. You will make a mistake when you try to define ~~it~~ how it ought to be. And this, I think, is where your trouble is. You want certain things as an experience which you have had in a certain form. It is not the way it comes. I work; I do not determine what form it can take because I don't know about that form. But when I work I reach a state. Then, at that moment, I could describe what particular form it is. As soon as I start to define the way I would like it, I introduce again subjective means in order to describe something of an objective nature.

QUESTION: Yes. It seems as though something like that is going on.

ANSWER: Good. Then let's leave it at that. And for the rest, what is needed is a little more pondering and meditation.

QUESTION: (Jerry Schultz) After our conversation last Tuesday, I decided to take it upon myself, from what we talked about, a number of tasks, one of which was to get up seven o'clock in the morning ~~the~~ and then spend a certain amount of time when I got up, with myself, collecting myself, trying to remember myself and hoping to wake up. I did this task this week with various results. I found it very difficult getting up at seven o'clock in the morning. I had a tendency to try to stay in bed longer. With the help of my wife, I managed to get out of bed.

ANSWER: Did she push you?

QUESTION: She told me to remember.

ANSWER: That is very good.

QUESTION: I had one very, very good experience. The others I can't grab onto as much as the one that happened Friday after I had occasion to listen to a tape that was recorded in which you said that the wish must prolong the experience of wanting to stay with yourself. I laughed when I

Heard this because I found that as much as thought I wanted to work, that the thought kept creeping into my mind 'when is it going to be over?', so I can get about the rest of the day. That day I really wished and I tried the sensing thing. First, I turned my attention inward to myself, sensed my entire body after quite a bit of preparation. I managed to eliminate all the thoughts that were running through my head. And I decided, during the course of this, to get up from where I was sitting and go to the door and open the door. And I went out of feeling something... well, I felt that my body was walking and opening the door, a separation. And then, as I went out of the room and saw my wife in the ~~the~~ other room, this thing faded away. But faded away over a period of a minute or two, gradually. I just didn't fall asleep. But while I was talking to my wife in the kitchen, I realized that I was no longer in the state that I was in before that. And I felt myself over a period, I don't know how long it was, of going away, falling asleep. I want to, now, gather this material for myself and make it, for myself, more important and more extensive in this next week,

ANSWER: Let's go back to the experience you had. The change from sleep to waking is quite sudden. You make up your mind you want to be awake. You make the attempt then. The change from awake to asleep is absolutely outside your consciousness. When you say you gradually saw this disappear, I don't believe you. You ~~had~~ only thought and you had a memory of what was, but it was not actually seeing it.

QUESTION: Let me try to explain this again Mr. Nyland. There was a certain sensation in my body.

ANSWER: As a result of a certain experience. That can be.

QUESTION: I see what you are saying. It felt to me as though....

ANSWER: That is where you have to be very careful because it isn't that way. And you can prove it to yourself. Supposing it would happen again.

And the state of being awake is more desirable, test yourself, and go back again to waking up. You see, if everything goes slow like this and during that period you realize that you are going down, then you have the ability, to some extent, to say, "No, I'll go back again." You try it; you can not do it. The trouble is that after I fall asleep and then because of some accidental ~~happening~~^{wish}, I realize at that moment when I ~~wake~~, somehow or other, to be awake again, that I have been asleep. And it is that conclusion that I constantly must come to: that I do not know when, at what moment, I lose again...

QUESTION: It was touched upon at the reading this evening. That's why I brought this up.

ANSWER: It is extremely difficult because ~~indeed~~ you don't. I do know when I make an effort and know when I can climb up, as it ~~were~~^{is} like that, because it depends on the intensity of my wish at a certain moment to make an effort to be awake or to try for myself to wake up. That is, to make an effort to become one or unified for myself. Whatever I am, I can become one.

QUESTION: In this experience of mine, I do not know how many minutes, as a matter of fact, ten minutes perhaps went by, before I woke up.

ANSWER: No, not before you woke up.

QUESTION: Well, I was ^{preparing,} relaxing first of all tensions, sensing my arm, my leg, my other leg, this arm, finally focusing my entire attention on sensing the whole of me, myself. Then I introduced a wish. I no longer had any thought. I introduced this wish. And I repeat to myself 'I wish to see myself or to remember myself, or to be present to myself over and over until....

ANSWER: It is alright. I am not saying that all waking up has to be as sharp as this. You can gradually lead to it.

QUESTION: But this is the point; ~~yo~~ accomplish it, to be able to wake up.

ANSWER: Yes, of course. After some time if one wishes to wake up, that one can be awake. That would be an aim. And very often, it is that really, because the intensity of the desire at the time that I am reminded that I ought to remember myself, then I have enough energy available to be awake.

QUESTION: It is like a post-hypnotic suggestion.

ANSWER: No. It is actually a command of yourself to yourself. It is not a suggestion. It is a very definite, concrete effort.

QUESTION: One morning, I tried establishing while I was doing the exercise, that I would come to myself and try to be present to myself at twelve 6'clock. I was walking in Manhattan. It was hours since I did this thing but I just happened to look at my watch and it was five to twelve. And I made an effort to be present to myself. I was walking on a fairly busy street. It was very difficult for me to do it. Was it habit that I looked at my watch?

ANSWER: No. That can very often happen by association. You can make up your mind to wake up at seven o'clock without an alarm clock. You can certainly do that. It is only a matter that you are open enough to that kind of an auto-suggestion, if you want to call it that. It is alright. Also you can associate with certain ~~with~~ surroundings in which you ~~times~~ will ~~to~~ find yourself at twelve o'clock. ~~But~~ If you want to mail a letter, you try to visualize the post office box and when you pass it, you are reminded to mail the letter. Things of that kind, of course, happen. You are reminded if you meet so and so and get another association and that association can be linked up with a wish to wake up. Quite possible. But you must distinguish between moments where I wish to be awake and a preliminary exercise in order to get myself in a certain state of awareness. It is

simple. If I want to do an ~~exercise~~ in order to bring, for myself, a certain state in which I am more real, I have to undo a variety of different things that now bother me and that interfere with that kind of a process; tensions, I have tensions, certain thoughts that I have, feelings, things that are not sufficiently relaxed in a variety of different ways. And I sit there ~~for some~~ ^{for some} time and finally ~~there is~~ there is a possibility for me to come to myself in as simple a state as I am. And at that moment, I could become aware of myself sitting. But that is different from when I happen to think about work. And I say yes. And my ~~great~~ wish is strong enough and the thing to do, is to convert it, at that time, into an actuality of being present to myself and it will only last but for a few seconds. And then it will be gone.

QUESTION: Let me just try and get something for myself.

ANSWER: Try now, as you now talk, to see yourself. This is the impulse that passes. As you now move your hand, as you now talk, as you now hear your voice, can you become aware of yourself sitting the way you are? This is work.

QUESTION: And during the course of a morning exercise, this is an exercise, but does it have the quality of where one can relax to a point where the attention can be turned inward?

ANSWER: Yes. But I don't want too much fantasy. I relax. I want to do an exercise. I want to be in contact with something outside of me which I consider higher. And I want to put myself in that kind of a state that I can receive it. In other words, I want to respond to the possibility of my further growth. And I aspire to it and I put myself in that kind of a condition that it will grow in that direction. This is church. It is, you might say, when I try to come in contact with God. And I put myself in that state so that He will actually recognize me.

QUESTION: I've been doing something else. I've been working towards a point

where I open my eyes and I wish to be. I wish that I am.

ANSWER: Yes. That is alright. I'm not saying that you shouldn't but it is not necessarily ~~xxx~~ an attempt of being awake in the sense of making an effort to be awake.

QUESTION: Well, I think I'm making an effort and if it is an hallucination on my part...

ANSWER: No, it is not an hallucination. It is only slowly getting into a state of actual being by means of relieving yourself of a variety of obstacles which now, you might say, drag you down. You become then in a state of greater unity for yourself and then, because of that, you will be awake. It is a different kind of exercise. It is entirely different from the wish to wake up in the middle of the day when you see it or when you have an accidental shock and things of that kind, or when you want to convert your wish into that kind of change - to be. It is quite a different thing. It is much more intense but it is much shorter lived. The other is that I wish to prepare. That I wish at a certain ~~at~~ moment to be in contact with everything that is really an essential part of my being.

QUESTION: I devoted so much energy to that exercise.

ANSWER: Yes, because you philosophize about it.

QUESTION: Well, just to be able to sit in a chair for a half hour and....

ANSWER: But you're not trying to be awake. That half hour, you dream.

QUESTION: In my thoughts?

ANSWER: Yes.

QUESTION: No, Mr. Nyland. At one time I do. I feel my thoughts. You want over this many times. I see myself thinking about this or this. And I say, "No, not this, not this." And I concentrate and focus my attention on one arm and then one leg and the other leg and the other arm, so that I am not, to my knowledge,....

ANSWER: You are actually sensing then?

QUESTION: Yes.

ANSWER: You do that kind of exercise? You do it when you sit? Good. Then you do it when you stand, then you do it when you lie down, then you do it when you bend over. Then you won't fall asleep. I know how it is when one sits, and you do an exercise. I know damn well how I fall asleep, and not only several times. I have to be constantly alert. And when I want to do an exercise of that kind, I have to change parts of it. Then I still have that effort, that intention of doing it, otherwise it will be a repetition and I will think that I am doing the exercise but in reality, I am dreaming away. Only at certain times, you know, can I kind of wake up again and say, "Oh Yes, remember!". Even ~~fixing~~ sensing itself, the sensing of an arm, is subject already to exactly the same thing. I sense and then I am not awake anymore but I think about my sensation. And it is as if I am awake and I'm not awake.

QUESTION: But I can't think of two things at the same time.

ANSWER: Oh yes you can. You can think of ten things at the same time. It is very easy.

QUESTION: I can't be aware of myself thinking of two things at the same time

ANSWER: I don't know what you mean by that. You are aware of some part of your body. You don't think about it. Being aware is not a thought. Being aware can take place in part of your brain but the other part can continue to think. That is possible. You can have many thoughts in your brain at the same time going on.

QUESTION: One after the other?

ANSWER: No, not after the other, at the same time, Oh my heavens, I can sit here and talk about a variety of things concerning Gurdjieff and at the same time I can have an idea that his trousers are this and that, Naturally I think about it. You and I are not talking and at the same time, my

thought processes are going on; someone is waving something, it must be Alice. It goes on, ²of course. Even when I am talking and I can hear my voice another part of my brain is functioning that way. I become aware of any movements ~~that~~ ^{of} my arms that I make, any time I do this, I remember. They can take place at the same time. But if I want to be aware, something that is functioning as being awake or present to my presence, present to myself, to my body, I have to localize it. I'm not going to study, as yet, a thought process to see my thoughts. That is, a mental process by which I become aware of my thought process. It is much too difficult. I have no means with which to separate that out regarding certain things which are as closely allied as ~~thix~~ they are. But I can do it regarding my mind. I can take certain parts of my mind and say, here, you have that in front of you and try to see the body. Try to become ~~an aware of~~ observant of that. Try to record it. Try to remember that. In that way, I can have a certain form of remembering that what I am. And that can take place and at the same time, lots of other things can go on in my associative brain. But it is only a little part of the functions that wakes and it will require, because of that, a certain type of faculty of being able to be objective regarding myself. And in order to achieve that, as something I really believe I will want and with which I am not familiar, I use certain means. One of the means is sensing. Sensing only becomes a means for me to train this relationship between observer and observee. When I wish to sense I don't want to think. I only use it in order to wake up. So unless my sensing is followed and goes parallel there on with the fact of an experience of being awake, my sensation is a dream. Do you see what I mean? You have to be much more strict. If you catch yourself sitting and you try to sense, and then you change your posture, or you walk and you sense, or you do something else, but not keep on sitting in a chair

Afterwards you can go and sit in the chair. It is alright. But the one thing is: I wish to sense. And this sensing exercise that I now give my mind, I now wish to become aware of the fact that that what I now sense, exists. There is a logical sequence. I start with sensing.

QUESTION: Well, that's what I was saying.

ANSWER: ~~That~~ You may say that, but when you say that it goes over ten minutes I am afraid you are dreaming.

QUESTION: I'm not saying that I was awake over ten minutes. I prepare myself and I sense for most of the time. At the end of that, when I'm finally involved in sensing my whole ~~xxxxx~~ self, then at one point, I wish very strongly for something. And how long that lasts, I don't know.

ANSWER: At what point is it now linked up with being awake?

QUESTION: At what point is what linked up?

ANSWER: The whole process; sensing one, two, three, four and then preparing yourself and....

QUESTION: I thought that I had been following your instructions explicitly.

ANSWER: Yes, the instructions. But have you linked it up, with the ^{reason} ~~xxxxx~~ why you do it?

QUESTION: Why I want to wake up?

ANSWER: No. Why you want to sense.

QUESTION: Well, yes. I have a definite reason. Because I find that just sitting down my mind is...

ANSWER: No. It is very simple. The answer is: in order to wake up. That is the answer.

QUESTION: But really, in order to wake up, I have to control my mind.

ANSWER: No. Why would you?

QUESTION: Because my mind is here and there and everywhere.

ANSWER: Yes, ^{you take a little part of it} particularly the (2) that you don't control.

QUESTION: But if I sense something, and I see my arm in my mind, then my mind is occupied, with one thing.

ANSWER: Only a little bit of your mind is probably occupied with the fact that you sense.

QUESTION: It is the only little bit of a mind I have.

ANSWER: If you only have a little bit, then you have to split it. Yes, yes, I understand. Then you must bring about as much of your mind together in one wish to sense. So, there is always some part that is (?). But it is not a control. There is an order given to your mind to ^{do} that. I don't think that there is anything in you to control that. There is an impulse. The impulse is stimulated by a wish and it is enough for one moment to set your mind functioning in a certain direction, regarding that what you sense. And you feed it by means of the continuation of the wish, which I call now, attention. But it is not controlling it and therefore it has nothing to do with a thought process, that you control it. It is only, as I say, a little part of your mind that starts to function in a very special way. And it is under the influence of your attention which is really a strong wish to maintain this

QUESTION: Can you give me anything practical for this?

ANSWER: You try to start with sensing. I sit. I close my eyes. I now wish to sense my arm. I become aware of the existence of my arm. My arm is, for me, practically the only thing that exists, and it is now registered as such in my mind. So that I have that image even if I close my eyes and do not see my arm. I know that it exists. Now it is as if, for my mind, I send out form of energy towards my arm. I call that attention. I direct now, my attention from my brain on my arm. I make now that attention penetrate my arm as much as I can by means of relaxing the condition of my arm. And the result I have is sensation of my arm, which is now registered in my brain seeing my arm exists. That is all. That is the

process. When that has taken place and I am satisfied that that is all I can do, then I go to the next limb. I do the same thing. Do you understand that now? And I remain, during that period, awake. I am awake to the fact, of course, that I do that kind of exercise of sensing. That I remain awake, in the first place, to the existence of my arm. When I go over to my leg, I become aware of the existence of my leg. And it is that way that I become awake. I become awake, or present, to part of me. And when I have gone through one, two, three, four, then I become present to the totality of me. And I now sense the existence of myself. And I say then, "I am". And all during this time, I have no other thoughts that I know of because I am not interested in them and I don't feed them. What I feed is my intention towards the wish to sense. And my wish is occupied because there is only one wish: to be present to the fact of my sensing. And that what is sensed, through sensation, becomes existant. I can't say it clearer than that. That is work. And I remain awake. Try it again. Is it clear?

QUESTION: Yes, it is clear. I just don't see the difference. I think I was doing exactly this.

ANSWER: Good. You try it again and you compare it with that what you do. It is alright, but, as I say, don't philosophize about it.

QUESTION: (Suzanne Smith) Mr. Nyland, it isn't entirely clear to me because in my understanding of what you told me try, I put all of my attention on a limb. But in movements I am told when we have, I guess you'd say, a warmup at the beginning, we are told to put our attention on a limb but to keep something for ourselves. That seems to be a contradiction.

ANSWER: Whatever you keep for yourself is for the maintenance of your own body but you really don't pay any attention to it.

QUESTION: I don't understand that.

ANSWER: You don't pay attention to it although it exists. You are aware
that the (end of tape)